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An affectionate dekoning scene. The man and woman are distant cousins but call each other brother and sister.

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[5:] doubtedly occurs, both in homosexual and heterosexual forms. The autobiographies of Tilapada and Lomani contain accounts of girls' assuming the role of males in play, but these anecdotes do not indicate that any overt homosexual practices were employed. They may represent an ego problem in which certain girls were rebellious at the less privileged feminine role and were escaping in fantasy to the masculine one. There is, however, one reported case of mutual masturbation between girls. The society disapproves and is shocked by overt homosexual practices between girls but does not object to play activities of the sort described in Tilapada's autobiography. Homosexual practices between small boys are reported. An informant insisted that "only small boys of between five and seven" indulge in this sort of play. It is said that if such behavior comes to the attention of any adult the children are scolded, but that it is not considered an offense of sufficient magnitude to warrant corporal punishment. It seems unlikely that sexual practices of this type are anything but sporadic occurrences, and they certainly do not loom as a problem in the awareness of the Atimelangers.

Play groups of boys often join groups of girls in field houses for several days at a time. Adults are usually suspicious of such alliances and are inclined to warn the girls against the boys. These play groups usually imitate adult relationships. This may at times take the form of attempted intercourse, performed either secretly in pairs or within a group of age-mates. As one informant put it, "Children hear their mothers and fathers having intercourse. Then they say to each other, 'Our parents do this, so let us also.'" Such behavior is not approved by adults, but when reported or discovered it is likely to be shrugged off as mere play. There is also much rivalry between boys and girls, which may break out into roughhousing that is definitely sexual among the older children. In younger children actual physical contact between those of the same or the opposite sex is casual and unselfconscious. Dehousing, a form of perfectly proper and affectionate attention, is seen frequently among boys and girls. In general, bodily contacts are taken casually by both children and adults.

[5:] The freedom of children in relation to sex matters was illustrated by a bit of free play set up for them, with the purpose of securing sibling rivalry play. An amputation doll * was used to represent the mother, a rubber doll the older sibling, and a small celluloid doll the nursing infant.

* An amputation doll is one whose joints are so constructed that the figure can be dismembered and remembled.

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wife. That may simply have been an attempt to justify the fact that his wife was a good deal older than himself and that probably his sexual interests were minimal. [321]

One of the prime requisites in a wife is that she be industrious. Whenever either men or women expressed what they considered the most prized qualifications in a partner, they generally agreed that women should work hard and that men should be rich. Obviously physical beauty counts also, but it is not a verbalized prerequisite. Beauty consists for both men and women of a light skin, small eyes, and wavy hair. In women, [illegible]rm, well-rounded breasts are admired and in men muscular strength. Actually it is extremely difficult to get a direct expression of judgment on anyone's appearance, since this belongs to the category of intimate remarks, of indiscretions, that it is essential to avoid. Early in the [illegible]tay I threw a group of adults into considerable embarrassment by asking them to name the handsome men and women of the community. In the realm of physical attractiveness, cleanliness, too is prized, and one of the indications of the adolescent interest in marriage is more frequent bathing and greater attention to hair combing. Once a woman marries and becomes a stable family member, too much cleanliness is looked upon askance as a token of flightiness. [326] [327] [328]

The ideal, if not the normal matron is a woman who spends her whole working day in the field and in housework, minds her own business, is careless of her appearance, and goes to outlying fields with some reliable female companion. Needless to say, a great many women are not typical in this ideal sense of the word. Actually, vigorous, aggressive women who show masculine skills in finance and debate are referred to admiringly as men-women (*nrug-muyoo*). Men with poor memories often rely on their wives to help them keep track of their financial involvements and they even send them on minor financial errands. Vice versa, men who possess female skills and aptitudes in gardening, gathering wood, cooking, and basketry may be referred to as women-men (*muyoo-nrug*). Women usually speak with praise of a man who is skillful and diligent in horticulture and, contrariwise, women complain of men's lack of assistance in the fields almost as much as they do of their financial peccadilloes. In these cross-references from one sex to the other there are none of the derogatory connotations that go with our phrases of mannish woman or womanish man. It is evident, therefore, that theory stresses sex differences in activities, property ownership, and ideal types but that both sexes may, and often do, possess each other's capabilities without any particular onus being attached to the fact. [329] [330] [331] [332] [333] [334] [335]